

The Guide to Holiness.

APRIL, 1859.

CHILDREN'S CORNER.

EDMUND AND HIS MOTHER.

"I REMEMBER, mother, what you told me about the Pharisees and Sadducees; but father and Mr. Ayres were talking together about the Jews, and they named another sect I never heard of before."

"Can you remember the name?"

"Not quite, I think it was Es—es, something."

"Oh, I know; the Essenes."

"Yes, mother, that is the very name—will you please tell me what they believed and how they lived?—for by what father said, he didn't think them a very good people; he said they were like Cain; they refused to offer a bloody sacrifice, and without that, all other sacrifices were not acceptable."

"Yes, it is so; they were a kind of Jewish monks, who lived by themselves, without family relations, yet some of them married; they spoke very rarely, so that it is said the silence which reigned about them was really awful. No one was received to become a member of their community without a time of trial; then when found worthy, they bound themselves by terrible oaths, to be faithful to all the rules of their sect, and if any one, through bad behavior, left them or was cast off, he dragged out a miserable life, for his habits and vows forbade him to eat food cooked in the ordinary way. They would take in such a one when near death. They lived much in the contemplation of God and his law. They revered the name of Moses so, that if any spoke it lightly, they were reprimanded as if they had profaned the name of God. There were secrets in their faith which they were bound by oath to reveal to no one, but such as would become one of themselves. They were industrious; cultivated the soil, attended to their own wants and such deeds of benevolence as they found in their way; they took care of destitute children and trained them in their own habits. They did not follow the common traditions of the Jews."

"They could not find much to do, I should think, living as they did by themselves in such a way."

"Well, I suppose they entertained travellers, and defended those who were wronged. They had all things in common—none were rich and none poor—and were at liberty, wherever they met, to use each others things as if they were their own; yet could not bestow anything upon any of their kindred who was not of the same

sect. They never changed their clothes till worn out."

"But, mother, they surely went to the three yearly feasts at Jerusalem, where all the Jewish males were commanded by the law to go."

"No, that is just what your father noticed about them, as different from the ordinary Jew; they offered or sent to the Temple, the fruits of the earth for an offering to the Lord; that is called an unbloody sacrifice."

"Oh, then, they did not mind the Passover which all the children of Israel were to keep till the coming of Christ."

"In this they showed their disobedience, and although they tried to live harmless lives, yet they were in constant rebellion against the law of God, and could not look for the Messiah, for they had no sacrifice to point to Him."

"Well, then, all their good deeds went for nothing, because they neither looked for the Saviour to come nor felt their need of Him."

"Just so, as I told you last Sabbath evening; that in all the sacrifices in the Temple, especially the Passover, the devout Jews looked forward in their faith to the Messiah, as we look back upon Him already come."

"But, mother, do you think many were saved in that way?"

"Most assuredly I do, and I like to think of those pious Jews who stood, and reverently prayed in the Temple, with their hands folded behind them, while the sacrifice and incense were offered to God; their prayers ascended with their offerings. They worshipped in God's own appointed way, and of course while their hearts were sincere and obedient, they were accepted—the great matter is to be found walking in the commandments of the Lord."

"But look how they rejected the Messiah!"

"Yes, they crucified him, yet a great number of the Jews believed on Jesus of Nazareth; there was Simeon, who expected his coming and called him, 'The consolation of Israel.' He was a noted man in Jerusalem, and it is likely this is what made him so well known, because he often spoke of the speedy coming of the Messiah—God had put upon him the holy spirit of prophecy—and beside, it was revealed to him that he should not see death until he had seen 'the Lord's Christ.' Simeon rejoiced to know the Gentiles were to be enlightened, as well as that glory was to come upon Israel."

"Then Anna, who departed not from the Temple for many years, came in and gave thanks to God and spoke of Jesus to all that looked for redemption in Jerusalem. Although the Jews, as a nation, did not receive Jesus, their own Messiah, yet he was received by many of His own. Those who studied the law and the prophets the most carefully, looking to God for the light of his Holy Spirit, were ready to acknowledge Him. We will never know until the last day how large a number of those in Jerusalem

and the land of Israel believed on Him at that time."

"Mother, how the city must have been crowded at the time of the Passover."

"And, what was so beautiful at that time, no man called his house his own; strangers were at liberty to occupy, go out and in at pleasure, while the feast lasted. So when Jesus sent his disciples into the city to prepare for the last passover he would eat with them, he said the good man of the house would show them 'the guest-chamber,' which was all ready for them to make their preparation. Many a devout Jew, from distant lands, Europe, Africa and beyond Syria, pondered in their hearts what they heard of Jesus, when they went to the Passover, and returned to their homes believing he was the true Messiah."

"Then these Essenes had nothing to do with Jerusalem, the Temple or the sacrifices, and did not mind anything about Jesus."

"No, they were strange people, in great errors, and I suppose when any family had a friend who joined them, they mourned him as dead; for he cut himself off from all the joyous feasts of the nation. In their solitude, news of the miracles of Christ no doubt reached them, but they did not regard him, for their hearts had not been prepared, by obedience to the law and sacrifices, to receive him; as I have said, the way of the Lord must be prepared. People may do a great many right things, yet if they persist in direct denial of important truth, all their good goes for naught."

"Then those poor Essenes lost all their labor, and had neither a Passover lamb, nor a Saviour. But, mother, you did not tell me where they lived."

"I did indeed forget to say that they dwelt sometimes in retired parts of cities, and had a sort of general place of abode, on the shore of the Dead Sea."

Y.

EDITOR'S DRAWER.

BISHOP ANDREW'S ADDRESS.

Many of our readers may not be aware that Candidates for Deacons' orders in the M. E. Church are required to undergo an examination before the Annual Conference authorizing their ordination, in matters pertaining to their religious faith and experience. This examination is conducted by the Presiding Bishop, who invariably embraces the occasion to give some fatherly counsel. Among the questions propounded, are several that relate to the belief in and experience of perfect love in this life. We shall never forget the solemnity attending this exercise, when we were received into the ministerial ranks. The nature of entire sanctification

was explained by the venerable Hedding, — its necessity in order to ensure usefulness, and the faith which should *now* be in exercise for its attainment, were all dwelt upon in a most impressive manner. Never did we feel more the obligations we were under to be *holy*, than when before that assembly of God's ministers, and as in the presence of Jehovah himself, we solemnly declared, in reply to the questions proposed us, that we intended to seek Christian perfection, and never cease till we obtained it. Alas! little did we then suppose that this precious state of grace would ever be called in question by Methodist ministers. But so it is; and the church presents the strange anomaly of requiring her candidates for the ministry, to profess their determination to groan and struggle for a state of grace, the attainability of which is denied by a large part of her ministers.

A friend has kindly sent us the address of Bishop Andrew, to the Candidates for Deacons' orders, at the late session of the South Carolina Conference in Charleston. From it we clip the following, containing sentiments that should be well pondered by our ministry at large.

It is fair to infer, that before you entered this ministry, you had the experience of the grace of God in your souls — that before you went out to publish to others the way of salvation, you had learned it yourselves. If this be not the case, you are not fit to preach. No man is fit to preach who does not know Christ.

Have you faith in God? that faith which justifies — which brings you into communion with the whole Trinity? — that faith which is followed by the witness of the Spirit of God? — which recognizes him that is invisible, and which walks by and in communion with him?

Without this faith, you cannot be preachers — you cannot get to heaven — without it you cannot get others there. If you have it, what are the fruits of it? Do you in your own souls have communion with God?

If a minister does not mind, the fact that he is so often at church, and ministering in holy things, will become a sort of routine business, without the spirit. It is so common a thing with many to sing, preach, pray, go to the communion table, etc., that they rest in that which is outward, and fail of the grace of God in their individual experience.

If you have this faith, it will stir you up to seek larger measures of this grace than you have yet known. Mr. Wesley taught the doctrine of Christian perfection. We ask the young ministers — Do you expect to attain perfection in love in this life? Do you intend to seek it, and never cease till you obtain it? Do you believe it is possible for you to obtain this blessing? How does it come? The answer is: by faith. I wish, as Methodist preachers, we read Mr. Wesley and Mr. Fletcher more. I sit down and read Mr. Wesley's articles, and it seems to me I get at the truth better than when I read what book-makers have said since his time.

I have seen Methodist preachers who said they did not believe in this doctrine of Christian perfection. But these same men, once, when they stood before me, said they did believe it. Now, however, they are afraid of being thought too Methodist, or too old-womanish, or something else. They have been influenced by other churches, doubtless, in this matter.

If ever you do much good as preachers, you must seek that blessing. He who loves God with all his heart, cannot but love his neighbor;

and he who loves as he should, will labor for souls with an undying zeal.

Do not expect to get this blessing by works, but by faith.

In travelling, I frequently met with men who enjoy perfect love, and who live it. They live as the Gospel teaches. There is a power in the ministry, and I want you to get hold of it.

I may seem a little rambling, but I am talking as a father would talk to his children; and I hope my own son will in due time stand before one who shall talk to him on this subject. When I look at the power we have now, and compare it with the influence we once wielded, I am led to fear that our present power is not equal to what we formerly had. He who has power with God, will have power with men, as Jacob had.

A SUBSCRIBER in Fayette Co., Tenn., has our thanks for his brotherly epistle. The matter to which he refers was purely an oversight in proof reading. We fully concur in the opinion he expresses, and trust there will be no future occasion of complaint.

HOLINESS A STATE OF FREEDOM FROM TEMPTATION.—A correspondent writes that he had recently heard an individual, in an address on the subject of Holiness, refer to it as a state in which the soul was free from temptation; and asks, Will you give your opinion through the Guide? Though we have done this often before, we cheerfully comply with the request. We know no such state of grace from experience, nor do we believe it has a scriptural basis. If our Divine Exemplar, in his sinless state, was the subject of temptations, the disciple cannot expect to be above his Lord. Probably there are no class of persons so violently assaulted by the common Enemy as those who have made their robes *white* in the blood of the Lamb; but they have a sure means of defence, an unfailing refuge, into which they run, or rather *abide*, and are safe. We are ever sorry to hear of such teaching, as it prejudices the mind against truth, and an investigation which would lead to certain conviction.

A NEW YORK CORRESPONDENT.—We have enlisted the services of our excellent contributor, Y, as a regular correspondent from the city of New York. Through this means we trust we shall be able, from time to time, to spread out before our readers what there may be going on of interest in our sister city on the subject nearest our hearts. We hope yet to establish similar connexions with other leading points, both in this country and elsewhere.

BOOK NOTICES.

PALISSY, THE HUGUENOT POTTER. A TRUE TALE. BOSTON, HENRY HOYT, 9 CORNHILL. CHICAGO; WM. TOMLINSON. CINCINNATI; GEO. CROSBY.

We often wonder that, while there is in this world's history so much of sterling interest,

men should rack their brains to invent material for tales with which to amuse mankind. The history of the Puritans, the Huguenots, the Waldenses and others, who suffered for conscience' sake, furnish incidents not only invested with the interest of romance, but developing the finest phases of Christian character. Such is the story of Palissy, distinguished as an artist and eminent as a Christian. Living in "times that tried men's souls," he adhered with Christian firmness to the cause of truth, suffering the trials of persecution with patience, and finally sealing his profession by joining the glorious army of martyrs. The book is embellished with numerous illustrative engravings on tinted paper, and gotten up in the best style of the art.

SACRED MELODIES FOR SOCIAL WORSHIP. BY REV. H. MATTISON, A. M., OF THE BLACK RIVER CONFERENCE. NEW YORK: MASON BROTHERS.

With the form and general scope of this work, we are much pleased. It is of sufficient range, containing some 586 hymns and tunes, and many of them are possessed of real merit. Had all others been discarded, and the music of each given in its several parts, it would in our humble judgment have been of far greater value. As it is, we doubt not it will have an extended sale, though the want of the several parts to the music will interfere, we think, with its adoption in New England.

SERMONS FOR THE HOME CIRCLE. A Series of twenty-four sermons by eminent ministers of different denominations, and adapted to supply valuable reading to the family circle. Edited by Rev. THOMAS P. AKERS, A. M., with an introduction by Rev. L. R. Thayer, A. M. Boston: Benj. B. Russell.

The design of this volume is sufficiently indicated by the title-page. The object is one that should commend itself to every Christian family. Circumstances will at times arise when it is next to impossible to attend public worship, and provision should always be at hand to supply the deficiency. With a well selected volume of sermons, and if need be an appropriate formulary of prayer, there can be no excuse for neglecting *family* worship, even where the more public services are denied. The volume before us, so far as we can judge from a somewhat cursory examination, is well adapted to the end in view. It contains contributions from leading clergymen of different denominations, on subjects of a practical and spiritual nature. Among the contributors, we see the names of Bishops Soule and Simpson, and Drs. Baird, Breckenridge, Doggett, Humphrey, Grundey, and others, too numerous to mention.

[Selected.]

THE SPIRIT OF HOLINESS.

"But as he which hath called you is holy, so be ye holy in all manner of conversation: because it is written, Be ye holy; for I am holy."—1 Pet. i., 15, 16.

HOLINESS is an essential element of Christianity, without which it would neither do honor to its Author, nor be an effectual means of man's purity and glorification. By this, it is distinguished from all other systems of religion among men. It shines in the perfection which has been given to it by its Divine originator. Looking at it from whatever point you please, it appears in the beauties of holiness. Coming to it, and inspecting it with the closest scrutiny, you find in all the particular parts this same element, centering in each, and binding them together in one compact and glorious whole. As was said of Him from whom it came, so it may be of Christianity, "He did no sin, neither was there any guile in his mouth."

I. I shall first notice *the nature of Christian holiness*. To ascertain this, I shall neither look into the biblical dictionary, nor into the books of theological disputants, nor into the life of the Christian professor. All these authorities may be erroneous, contradictory, unscriptural. I shall go up to the fountain head to examine the true nature of the streams of which we are required to drink. I shall study the *original model* after which we are to be conformed. These are accessible in the authentic revelation of Christianity in the New Testament. I say the New Testament, because that is the book which contains the *complete* form of Christianity which is revealed to man. If we contemplate Him who is the Author and Head of this Christianity, we shall see at once the nature of the holiness which is inherent in it and which it requires of all its followers. St. Peter says, "Whereby are given unto us exceeding great and precious promises that we might be made partakers of the divine nature." Jesus Christ himself says, "Learn of me, for I

am meek and lowly in heart, and ye shall find rest unto your souls." "Be ye followers of God, as dear children," says St. Paul. • And in the words of the text, "But as he which hath called you is holy, so be ye holy in all manner of conversation: because it is written, Be ye holy; for I am holy." From a comparison of these three passages, we gather the fact that the holiness of Christianity in its nature is the same as that of the Divine nature as possessed and illustrated in the human soul and body of the Lord Jesus Christ. Hence, then, it behoves us to describe the holiness of Christ, and in doing so, we shall see the holiness of Christianity. The holiness of Christ was *internal, external* and *universal*.

1. It was internal. The union of the divine nature with the human imparted unto his soul and mind a rectitude which corresponded in nature with itself. He was in all his inner conceptions, meditations, resolutions, desires, affections, conformed to the perfect law of God. Like the law itself, in all these things he was "holy, just, and good." He did not deviate through the entire course of his life. He was born in the possession of internal holiness; he lived in it; and in his death he was the same.

2. It was external. He walked in all the commandments of God blameless. He did no sin. In his lips no guile was found. He fulfilled all righteousness. None could convince him of sin, because he was free from it. In reading his life as recorded by the Evangelists, did you ever note a single instance in which he departed from holiness? All his private and public acts were holy. He was meek, gentle, long-suffering, and forgiving towards his enemies. He was frank, loving, just towards his friends. He was good and merciful to the poor; compassionate and kind to the suffering; humble and modest in all his excellences; submissive and resigned to the will of God; zealous and faithful in his devotedness to the work

of his mediatorial office. Although he was in the world, he was not of it. He was pure and unspotted from all its contaminating influences. He did not swell its hollow joys, nor mingle in its vain companies, nor participate in its sinful pleasures, nor follow its unlawful gains, nor conform to its pampered tastes, nor sanction any of its iniquitous proceedings. He overcame the world. He lived above it, in a region nearer the seat of the everlasting throne.

When the prince of this world came to him, he found nothing in him. Such was the internal purity of his spirit, and the external holiness of his life, that the great accuser even could not find a ground for complaint, a reason for assault. In the three temptations of the wilderness, Satan found no sin in him, and through all his subsequent life he found nothing of which to take hold for impeachment before the tribunal of the divine justice. All the emissaries of Satan were unable to find any cause of righteous accusation. They frequently mocked, tempted, reproached, and persecuted him, but the discovery of sin in the light of the perfect law, that they never made. The charge upon which he was finally tried and condemned was the effect of malice and envy, and not the legitimate result of a transgression of the law of God or the law of man.

3. The holiness of Christ was universal. It extended to all his inner and outer life. It pervaded the whole compass of his existence. In no thing did he fail to meet the requirements of the unrestricted laws of holiness. Body, soul, and spirit were subject to its power, and partook of its divine nature. "Such a high priest," says St. Paul, "became us who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens." "For we have not an high priest which cannot be touched with the feelings of our infirmities; but was in all points tempted like as we are, yet without sin."

4. But the holiness of Christ as man

was not infinite. It extended to his human mind, soul, and body; and in this it was limited. Neither was it natural and independent, for it was communicated from the Divinity within him, and was dependent upon that for its continuation of existence.

5. Neither was his holiness *infallible*, for as a man possessed of a will, he had the power to yield himself to temptation and sin.

6. Neither did his holiness exempt him from the infirmities of the body, the afflictions, vicissitudes, and death of the present world; for he was a man of sorrows and intimately acquainted with grief. He knew what it was to weep, to suffer poverty, hunger, thirst; to be forsaken of his friends; to be betrayed by a disciple; to be accused by his brethren; and to die beneath the maledictions of his own fellow countrymen.

If we examine the holiness which in doctrine, precept, and example is described in the New Testament, we shall find it to correspond *essentially*, if not precisely with that which was embodied and illustrated in the person of Christ.

In inquiring into the nature of Christian holiness, and in seeking for its enjoyment, it is above all things important to keep in view the idea upon which we have been dwelling. The want of this has created confusion, controversy, schism among many who have preached it, and professed to enjoy it. Some have imbibed the sentiments of one teacher, and some the sentiments of other teachers. "I am of Paul," says one; and "I am of Apolos," says another; and "I am of Cephas," says a third. And thus divisions and strifes have been introduced into the church about a doctrine which prohibits all such things, and which cannot be possessed and practised when such divisions exist.

It will always be the case so long as men are looked to as the oracles and the examples of Christian holiness. They

will necessarily be divided in their opinions and mode of living; and those who follow will necessarily be the same. But if we come direct to Christ as the Head of the Church and the Founder of Christianity, we shall see at once what Christian holiness is in its unique and perfect nature. The holiness which he exemplified is that which Christianity exemplifies, and *vice versa*. If Paul, Apollos, Cephas, or any one else was the head of the Church, or the author of Christianity, I would go to them for examples upon holiness, and would be governed by them; but so long as Christ is supreme in the Christian religion, so long are his examples and teachings supreme.

Apostolic and other examples are worthy of a consideration, just as far as they reflect the holy example of Christ. Their teachings, also, have the same claim, with the same proviso. But Jesus Christ is first in order of example; and also in teachings as uttered by his own mouth or by the inspiration of his blessed spirit. He has left us an example; and Christian holiness is nothing more nor less than Christ's holiness; and Christ's holiness is so simple, clear, and expressive, that no one need err in the understanding of it. His example in holiness is so fully portrayed in his life as recorded by the Evangelists, that no one need mistake in the imitation. This, then, is the sum of the matter, he who shall follow the example of Christ in his holiness is in that same proportion holy. As he shall come into conformity to the image of his Lord, so he will approximate to the highest state of holiness in Christianity. And when like his Lord he is holy in heart and life, universally, he will be perfect in holiness. But even then his holiness will be finite, derived, dependent, fallible, and incapable of preserving him from the afflictions incident to his probationary state.

I think we are warranted to believe in the doctrine of *degrees* in Christian holiness. This may be seen in the life of

Christ. He was conceived of the Holy Ghost. He was born into the world free from the corruptions of sin. As an infant he was holy; as a youth he was holy; as an adult he was holy. But his holiness in infancy did not equal in extent, though it did in nature, his holiness in youth; nor did his holiness of youth equal in extent the holiness his full-grown manhood. As his human life developed, so did his holiness grow and expand. I look upon this view of Christ as somewhat analogous to the life of the Christian in holiness. The Christian is born again of the Spirit. The new nature which he receives by this birth is holy. It must necessarily be, or the product of the Divine Spirit is tainted with sin. He is a new creature in Christ Jesus. As a new creature in Christ Jesus he must be holy, or Christ admits sin into union with him. Now as a new-born babe, the Christian is holy; as a young man, he is holy; and as a father in Christ he is holy. In all these stages of the divine life he is holy. But as a new-born babe he is not holy in extent as he will be in the next stage; nor in the second degree is he as holy as he will be in the third or last. In none of these states of grace is he at liberty to commit sin; nor, indeed, will he, if he lives in Christ Jesus, and is a holy Christian. There is as much obligation upon the justified Christian to live in holiness, according to his state, as there is upon the sanctified one, according to his state.

This view of the subject will explain the various terms and phrases of the New Testament in speaking of the states of Christians. Justification, regeneration, sanctification, sanctified wholly, holiness, and similar expressions; all these denote the same grace in nature, though not in degree. All imply that they who stand in each respective state of grace are holy so far as that grace extends; that that grace, according to its operation in the heart and life, saves from sin, and enables the subject of it to live in imitation of

Christ; and as he advances in grace he advances in holiness, until he arrives at the full stature of a man in Christ Jesus.

The fact that all Christians are holy, according to the grace in which they stand, should destroy all disposition to draw invidious comparisons on the part of those who profess to enjoy a high and distinguished state of grace. Are not all Christians one? Do they not stand related to the same Head? Do they not derive their blessings from the same source? It is a mark of inferiority in grace, when from a fancied eminence above the mass, we look down with self-complacency upon those whom we imagine to be beneath us, with censure and rebuke; when we draw a line between them and ourselves, and say in effect, "Stand by, we are holier than you."

My reader, there is but one Saviour, and we are saved by him if saved at all. There is but one church, and we are all members thereof, if members of the church at all. There is but one grace, and we are all standing in that grace, if we are standing in grace at all. We are all members one of another. We are all stones in one building of the Lord. We are all members of the one household of faith. By one Spirit we are all baptized into one body, whether we be Jews or Greeks, whether we be bond or free; and we are all made to drink into one Spirit. Therefore, let not the eye say unto the hand, I have no need of thee; nor again the hand to the feet, I have no need of you. Let it be remembered that those members of the body which seem to be more feeble are necessary. Read over the whole connection. See 1 Cor. xii., and you will observe at once that all the various characters living a life of faith, live together in one grace, though occupying different relations and positions, and on no account should there be envy or jealousy, censoriousness or fault-finding on the part of any. There should be no schism in the body.—*Christian Guide.*

[Original.]

A FEW KIND AND CANDID THOUGHTS TO UNBELIEVERS IN A FULL, PRESENT SALVATION.

BY W. S. T.

YESTERDAY (Sunday, February 27, 1859), in a prayer meeting, a divine impression rested on our mind, of such strength that it amounted to an invincible *moral certainty* that "perfect love," or freedom from all "inbred sin," is *the present duty and privilege* of every disciple of Jesus. And we feel constrained, for the honor and glory of God, to present for the consideration of the reader two or three evidences that then, with unusual force and clearness, compelled our consent to this rational and catholic doctrine. Now, dear reader, follow us prayerfully, laying aside, if you are able, your preconceived opinions while we state these evidences. And

First. *The universal sentiment of the most devoted and active Christians is, that they are living beneath their privileges.* This remark is affirmed of those who have not attained "The fulness of the blessing of the gospel of peace," and believe it unattainable, as well as of those who do conceive it their privilege to enjoy it, previous to the article of death. We take it, no one conversant with Christian experience will doubt this position for a moment. "But," asks one, "is not this sentiment consistent with the belief held by many excellent Christians, that entire sanctification is a gradual work, only reaching its consummation at the hour of death?" It may be so; but this is not the full force of our proposition. It comprehends the *conviction*, that every active and devoted justified person feels it his privilege to enjoy *now* a vastly deeper and wider spirituality, or heart piety, than he is in possession of. This is a matter of such indubitable consciousness, that to question it were to do violence to the general expe-

rience of Christians. The out-goings of the soul for something higher and holier, as a present privilege, are the strongest presumptive evidence of the existence of that *something*. When the soul is made to cry out in its destitution: "As the hart panteth after the water-brooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God." "Create in me a clean heart, O God, and renew a right spirit within me." Is it to expect something answering thereto? Are such longings and desires the fruit of the natural heart? or, are they from beneath? If not, would it be at all honorable or creditable to our merciful and good heavenly Father to awaken such burning desires and soul-thirstings without being able or intending to satisfy them at the time they are most needed? He declares that He dispenses "grace in time of need." Is the soul to be continually burdened and pained with such cravings, only to be mocked with defeat and despair? Is our blessed Christianity such a "will-o'-the-wisp" system as to be continually eluding our grasp, and decoying us into morasses, and swamps of troubles and difficulties, and leaving us there to find our way out as best we may? Are we to conclude that the comforting words of Jesus, that "Blessed are they which do hunger and thirst after righteousness, for they shall be filled," are only to punish an idle fancy and a disordered imagination? Or are they sober truth? Do not all these hungerings and thirstings after a present and full salvation from inbred corruption, from "the remains of the carnal mind, and roots of bitterness," find their true solution and realization in such passages of God's Word as these: "Ho, every one that thirsteth, come ye to the waters, and he that hath no money, come ye, buy and eat; yea, come buy wine and milk without money and without price. Wherefore do ye spend money for that which is not bread, and your labor for that which satisfieth not? hearken dili-

gently unto me, and eat ye that which is good, and let your soul delight itself in fatness;" "If any man thirst, let him come unto me and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water;" "And the spirit and the bride say come, and let him that heareth say come, and let him that is athirst come, and whosoever will, let him take the water of life freely;" "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it;" "Hitherto ye have asked nothing in my name; ask, and ye shall receive, that your joy may be full." Now is not this *felt want* among Christians generally, a strong corroborating testimony of the Bible teaching on this subject?

But if my brother should maintain that this common experience of a burning desire for a present gratification of a deeper spiritual life is perfectly consonant with his views of a gradual sanctification to be perfected at death, then will he please tell us, if these large desires were fully satisfied at every time of their occurrence — which would soon become the prevailing state of the mind — how long would it be before such a soul would "love God with all the mind, might and strength," and experience "the fulness of the blessing of the gospel of peace," and come up to the full "stature" of a New Testament Christian? Or will he tell us how a soul thus filled with God and his Spirit could, at the same time, have inbred sin there? And if this does not solve the whole difficulty, will he be so good as to inform us, what peculiar property there is in death to consummate the work of holiness, that cannot be effected without it? Is the blood of atonement less efficacious to "cleanse from all sin" during life, when all the faculties are generally stronger

than they are at this particular time? If so, tell us what gives it its fullest efficacy at this particular juncture? If a faith that appropriates the "blood" that "cleanseth from all sin," is the condition of entire sanctification, why may not that faith be exercised by us when in the full vigor of our bodily and mental faculties better than when they are enfeebled by wasting disease? This is certainly a rational question, if we believe that the blood is as efficacious at one time as at another? But a

Second evidence that a present and full salvation is the privilege of every Christian is, *that opposition to this doctrine lessens in proportion as God's work is revived in the heart.* This is true of the church collectively and individually. Every observer of the progress of true religion and piety in the church of Christ must have observed this more or less clearly. This is true not only of those who admit the doctrine of Christian perfection theoretically, but are opposed to its practical workings; but it is also true of those religious bodies and individuals who reject the theory. For example; when there is a gracious revival in progress, when Christians of opposite sentiments on this subject are laboring heartily together for the conversion of sinners and the edification of the church, this subject may be stated most strongly, and urged upon them as their duty and privilege, without the least offence; while during a time of religious declension such a thing would not be tolerated, and would cause great offence. To talk of these things when the Spirit is being poured out largely upon the churches, seems not only not repugnant, but is looked for. So with individual Christians. You may talk to them about this matter when they are filled with the Spirit, with little if any opposition, while the same truths, delivered with the same spirit, would have awakened their most rigid opposition when in a low state of spiritual enjoyment. We witness this same thing nearly

every week. And especially have we seen its workings among people of our own sentiments concerning the theory of entire sanctification. When lukewarm and formal, they evince uneasiness under the faithful publication of this Christian privilege, and are apt to carp and find fault with the professors of it; but let their backslidings be healed, and God's love shed abroad in their hearts, and they speak as earnestly in favor of it, and pray as ardently for it, as their brethren. These are incontestable facts, and go strongly to favor the teachings of the advocates of Christian holiness. When the heart is nearest right with God, it is in greater sympathy with entire sanctification; when cold and indifferent, it is more apt to quarrel with the doctrine.

We may go one step further and say, we have heard ministers who are professedly strong opposers of Christian perfection as now taught, during religious interests in the church, teach the doctrine as *strongly*, in fact, in their exhortations, sermons and prayers, as the most ardent advocates, with the bare exception that their use of terms differed a little. They, at such times, give us the *thing* in its essence. And it is often the subject of remark, 'How strongly brother so and so taught Christian perfection.' This same thing is almost constantly occurring. Men often pray for it and preach it when they are not aware of it. These facts speak volumes in favor of the doctrine. When the heart is right, the theology is more likely to be right.

Third. *Opposition to this doctrine lessens as we near death and eternity.* It would be an interesting and telling argument could we have the dying testimony of every good man on this subject. That of many we have, both direct and indirect; but it all speaks one voice in this matter. When the light of eternity breaks in upon the soul that is about to be liberated from earth, we would expect that it would realize the necessity and privilege of this great blessing. And so it is. How many

have regretted that they put off till a dying hour what they might have possessed and enjoyed during life. It is a common thing for errorists to renounce their errors in the dying hour; but who ever heard of one who believed that the Bible teaches the possibility of living without sin, renouncing it in death? Many have at least in effect, renounced the sentiment that Christians cannot live without sin in the present life, when they come to exchange worlds.

These three kinds of evidence have, as intimated, made a powerful impression on our own mind. They appear to us strongly corroborative of the Bible statement on this subject; and we hope they will commend themselves to all candid inquirers after the truth as it is in Jesus. They are probably a little out of the ordinary way of meeting the question; but we hope they will be none the less worthy on that account. This hour we have the most unshaken conviction that it is the privilege of the Christian to be cleansed "from all sin," and kept so. These reasons, in connection with "the sure word of prophecy" on the question, form an irrefragable argument for entire and present salvation from all sin. God's testimony in his Word, and in the hearts of his children, is as authoritative and commanding as a fresh revelation to each Christian from heaven could be. "If we believe not Moses and the Prophets, neither would we be persuaded though one should rise from the dead." Let us thoroughly examine the Bible on this point. The subject courts investigation. It is most friendly thereto. If any one objects to reading the thoughts of others upon this matter, let him sit down and patiently and candidly consult the infallible Word of God on this momentous doctrine, and we will hazard the opinion that he will rise a better and a wiser man therefor. May God bless our brethren who differ from us — more, we think on terms and phrases than the thing itself — in opinion on the doctrine

of entire sanctification, and confer his blessing on this humble article. Amen.

Downieville, Cal.

[Original.]

SEPARATE FROM THE WORLD.

BY E. L. E.

"I THINK I shall not go to the Sewing Society this afternoon," said our friend Anna, as she seated herself quietly at home on the day of its usual meeting. "Why not?" inquired Mrs. A.; "I believe you hold some sort of office in the society, and I thought you were greatly interested in its object." "Yes, mother," said Anna, "but I had rather do my part of the work at home, and give my share of the contributions without attending its meetings. I do not feel as I used to when I go there, and and it is not so pleasant on that account." "Indeed," said Mrs. A.; "what is so changed that you cannot enjoy an afternoon with your companions in useful work for a benevolent purpose? Nothing is wrong, I hope, with the society as an institution. I have heard of nothing to disapprove in the principles of its constitution, or in any of its social regulations." "Neither have I, mother; I do not see as the best Christian could find fault with them. But then it is not particularly a religious institution: not half the members make any pretensions to religion. And you know, mother, when so many gay-spirited girls get together, even to do good by their labor, there will be much idle, useless conversation that a Christian cannot join in and does not wish to hear. If it was only disagreeable talking, one could turn entirely away and show a definite disapprobation of it; but with such persons as E. and S., so witty and so charming in their manners, it is impossible to be greatly reserved or not to laugh with a real pleasure. I am afraid, mother, I shall do wrong if I go to the society. You know I wish to be courteous to those who are really so polite and intelligent, and I can-

not, I fear, keep as separate from them as Christ says we should from the world." "I think I understand you, my dear, to say you approve the principles and regulations of your social institution?" "Yes, mother, entirely so." — "And that the persons who constitute it are for morals, and intelligence, and all except piety, suitable companions for you!" "I could not consider them otherwise, mother." "And therefore that the meeting of your Sewing Society is in itself a proper place for you to spend a small portion of your time?" "I do not see how, so far, it is not all right." "But still you must of necessity, or will of course partake of the gay irreligious spirit of your friends if you engage with them in an employment of common interest to all." "That was my idea, mother. I should like very much to go for every other reason, and this is a true self-denial. I would rather shut myself up into a hermit's cell, than run into temptation. O, isn't this way of holiness a straight and narrow one?"

"My dear," said Mrs. A., "we should not hedge it in with unnecessary thorns: the King whose highway it is, calls it a way of pleasantness, a delightful path, on which the sunlight of his love and glory is forever shining. I think I appreciate the tenderness of conscience that suggests the self-denial you propose; but had you thought how your principles would exclude you from almost all the ordinary socialities of life — might even bury you in a convent where your separation from the world would leave no opportunity for the piety of your heart to win that world to piety. Here in the home relations are those whose want of religion might in the same manner justify a sort of exclusiveness, and yet I know your love and good sense would teach a different way of manifesting a holy zeal towards them.

"No, my dear, the separation from the world which Christ teaches is not in keeping apart from those whom we love and respect for worthy personal qualities, or

are under obligations to from former associations and attachments. You would hardly, I am sure, think it wrong to spend the same amount of time with almost any of those girls at her home or yours, alone, where indeed it is likely you would be much more strongly influenced by her presence and conversation, than you would be in company with twelve or twenty more. But the number, you know, my dear, does not signify. You are neither more or less separate from the world for being in the presence of many or few. The separation which the Bible means is separateness of character, principles, and spirit. Christ was "made separate from sinners," but not in the sense which should have excluded him from the company of the ungodly. His own personal friends he chose from those his own truth had sanctified; but we often read of his eating and drinking, talking and journeying with publicans and sinners, Pharisees and hypocrites. Very few of all with whom he associated, conceived him to be other than mortal in his nature, and yet there was ever in the *presence* of Jesus the carpenter, or Christ the teacher and prophet, a something that separated him from every other man. The beloved disciple who doubtless was honored with the personal confidence of his Master, felt a tender awe, even as he leaned upon his bosom in intimate fellowship; the officers, whose duty as soldiers it was to bring him to the chief priests, had not courage to lay hold upon an unarmed and defenceless man, whose *presence* forbade their touch; and Pilate, in the meek and suffering criminal, recognized that mysterious something which he did not wish the responsibility of condemning. This mysterious power, this wonderful presence, this something that gave to him among nearest friends or bitterest foes such separateness from all other men, was his complete and entire holiness. No human being, however sanctified, will in one sense be like the divine Man, yet the nearer the human

approaches the divine in the sanctification of his being, the more will he possess this sort of separateness from sinners, which will give weight and influence to his character and presence wherever he walks among men. The person himself, may be unconscious of the distinctive separateness, but others will recognize and feel its power, often more effectively than any words could impress them." "But is that, mother, what is meant by being separate from the world?" asked Anna,—"to have a presence which others shall not dare lightly to approach?" "It is this," replied Mrs. A.,—"to dwell with God by his spirit abiding in you when every thought and feeling is harmonized to God's pure thoughts and feelings of almighty love; to live in such constant communion with him as to carry the spirit of his immediate and holy presence in your looks, and tones, and words. Would not that give the Christian an acknowledged separateness from sinners, though he lived, and labored, and talked with them all the time?" "Yes, indeed it would; but I know very few who impress me with that sense of separateness, except for a very short time in a season of revival." "I suppose so; but have you never met a Christian whom you knew from his looks, though he did not speak of it, had been holding intercourse with God? I know a man, Anna, who lives in closer communion with God than most Christians do, whose very presence is at times felt as soon as he comes into a room. He is unattractive and unpretending, and yet there is a look, a seeming, a presence, that makes you know he has just been praying, and no cherished sin comes now between him and God. Levity dies when he comes in, sin is rebuked though he utters not a word, or casts a reproving look. It is thus we should always live in such communion with God, that the sweetness and purity of our heavenly companionship will beam in our faces, modulate our tones, control our

words, and separate us in spirit and life, from the spirit and life of the world.

"My daughter, it is this separateness from the world that you want, to do good in your social relations to the world, and without it you are truly of the world, though you shut yourself up in a hermit's cell. O, if all who profess Christ, or all whom we hope with reason, belong to Christ, did but live in that nearness to him which refines and spiritualizes the outward appearance, the influence of Christianity would soon convert the world." "But surely, mother," said Anna, "you would not have the Christian preserve all his former associations, presuming upon his religion to keep him from the errors and bad influences of unbelieving associates?" "No indeed, my dear; the Christian will never seek the society of bad or unprincipled persons for his own sake: but he who is filled with the love and the spirit of Christ, may go safely wherever duty, or benevolence, or any just and honest business calls him, and the uprightness of his dealings and the Christian nobleness of his deportment may do much to honor the Master, whose impress has been stamped upon his spirit. We need more high-toned Christians in all the ordinary avocations of life, for living examples of what a true piety will make men in all the relations of business, affection, or courtesy.

"I should never think of sending you, my child, to the ball-room, the pleasure party as it is now conducted, or to most other places where amusement is the chief object sought; but if you exclude yourself entirely from the society of your young friends, your own piety will have a less healthful tone and you will miss many precious opportunities of speaking the "word in season" to some needy soul. The object of this society is not to pass a few idle hours with each other, but to relieve by well-applied industry and a little generosity, the poor and suffering. Would

it not be better to go in the spirit and temper of one who has consecrated heart, life, talent, influence — all to God, fresh from communion with God, or rather, taking God in your secret heart and thus made ready for any work you may find to do for him? Going in that manner — and the Christian has no right to go in any other — you will not naturally fall into vain and frivolous conversations or encourage those who are disposed to frivolity. You may find, also, a fit opportunity to speak the word of life and truth to some companion whose precious soul is still a stranger to its God. There are E. and S.: now God wants their wit and talent in his service; and what might N. be, with her beauty and grace sanctified to the holy purpose of winning souls to God? You, Anna, are not without an influence with these persons, and one, too, which is felt in the socialities of your industrial meetings; could you better show your love to the Saviour than by seeking each suitable opportunity to convert their souls?" "But, mother, supposing the Christian is not in such a frame when the time for meeting friends comes?" "Then the first thing to be done, whether he goes abroad or stays at home, is to get just such a spiritual humble frame as shall prepare him for use in any accidental or anticipated circumstance. There, only, is he safe for himself or others. It is this constant living with God in all the common affairs of life which constitutes the true separateness from the world."

Anna listened: and we hope when the accounts of life are made up for her, to find many of those beloved companions as stars in the crown of her rejoicing.

LIGHT.— "We boast our light, but if we look not wisely on the sun itself it smites us into darkness. The light we have was never given us to be staring on, but by it to discover onward things now distant."—*Milton*.

[Selected.]

"HOLY MATRIMONY."

No. 2.

BY REV. ROBERT YOUNG.

FORBIDDEN marriage, we have already seen, is that which takes place between a believer and an unbeliever, and as there are many urgent reasons against all such marriages, the Church as well as Christian parents should perseveringly oppose them. No mere convenience ought to be allowed to interfere with God's expressed order; neither should any plea be urged in favor of a course likely to result in the total wreck of domestic comfort, if not in the loss of the soul, and upon which heaven has so often placed its ban.

The testimony of the Bible in relation to the results of forbidden marriages is a powerful argument against them. In the first age of the world, "the sons of God" were not to marry with "the daughters of men," (Gen. vi. 11;) that is to say, the spiritual and carnal were not to be so united; and when Abraham's posterity were separated from the rest of the world to be God's peculiar people, they were repeatedly forbidden to form any alliance by marriage with the nations of the surrounding heathen, but these injunctions were not strictly observed. Many chose to be governed by feeling rather than by reason; by the love of the creature rather than by the love of God; to walk by sight rather than by faith in their marriage contracts. God, however, did not allow his laws thus to be violated without vindicating them. Fearful penalties were inflicted upon the offenders, the narrative of whose sufferings should operate as a salutary warning to all young people who may be tempted to walk in the same forbidden paths. The inhabitants of the antediluvian world were so debased through sin that God opened upon them "the windows of heaven," and "the fountains of the great deep," which painful visitation

is described as the result of forbidden marriages, (Gen. vi. 4-7.) Some of the daughters of Lot preferred the sons of Sodom to the sons of God, and perished in the guilty embraces which they had chosen, while their sisters who had not so offended were conducted to a place of safety. (Gen. xix. 14-16.)

Ahab was a fearful prodigy of vice. He left the worship of the true God for the temple of demons, stained his skirts with the blood of the prophets, and sold himself to work all wickedness in the sight of the Lord. And what led to all this? We are told that Jezebel, that idolatrous daughter of a heathen king, whom he took to be the partner of his throne and the plague of his heart, was the cause of it; that she "stirred him up" to make himself thus vile, which issued in the infliction of the severest judgments upon himself and all his house. (1 Kings 21-25.) The first captivity of Israel after their settlement in the promised land is distinctly ascribed to ungodly marriages. Ezra, speaking of these alliances with the people of the land, thus expresses himself: "Since the days of our fathers have we been in great trespass unto this day, and for our iniquities have we, our kings, and our priests been delivered into the hand of the kings of the land, to the sword, to CAPTIVITY and to spoil, and to confusion of face as it is this day. And after all that has come upon us for our evil deeds and for our great trespass, seeing that thou our God hast punished us less than our iniquities deserve, should we again break thy commandment, and JOIN IN AFFINITY with the people of these abominations, wouldst thou not be angry with us till thou hadst consumed us, so that there should be no removal nor escaping." (Ezra ix. 1-14.) Nehemiah, knowing how his nation had suffered by ungodly marriages was on a certain occasion greatly moved by meeting with Jews in Jerusalem who had not only married contrary to the laws of the Lord, but

advocated the practice. They had married wives of Ashdod, of Ammon, and of Moab, and their children spake half in the speech of Ashdod and could not speak in the Jew's language, but according to the language of each people. "And I contended with them," says Nehemiah, "and cursed them, and smote certain of them, and plucked off the hair, and made them swear by God, saying, ye shall not give your daughters unto their sons, nor take their daughters unto your sons, or for yourselves. Did not Solomon, king of Israel, sin by these things? yet among many nations was there no king like him, who was beloved of his God, and God made him king over Israel, nevertheless even him did outlandish women cause to sin. Shall we then hearken unto you to do all this great evil to transgress against our God in MARRYING STRANGE WIVES?" (Neh. xiii. 23-27.) These sad examples of forbidden marriages, and others of a similar nature which might be mentioned, are certainly quite sufficient to deter any but the most reckless from entering upon them.

The interference of lawless marriages with acknowledged and important duties is another argument against them. It is a Christian duty to abstain from all unnecessary intercourse with the wicked. "Wherefore come out from amongst them, and be ye separate," saith the Lord, "and touch not the unclean thing. Know ye not that the friendship of the world is enmity with God? Whosoever therefore, will be a friend of the world is the enemy of God." But an ungodly marriage unites those who, according to St. Paul, are to be "SEPARATE," and it places parties in the closest relation to each other, betwixt whom, according to St. James, there is to be "NO FRIENDSHIP." It is a Christian duty to seek in everything to promote God's glory; hence the apostle says: "Whether, therefore, ye eat or drink, or whatsoever ye do, do all to the glory of God." Now whatever else may be intended by this

passage, it undoubtedly means that nothing should be done upon which the divine blessing cannot be implored. But how can this be done in reference to an interdicted marriage? A person might as well ask God to sanction vice, or to revoke his law, as in such a case to ask his holy benediction. It is a Christian duty, as far as possible, to keep out of the way of temptation, and for this our Lord teaches us to pray; but with what show of consistency can any man plead not to be led into temptation, if by an ungodly marriage he deliberately places himself in a condition of continual temptation to wander from God? It is a Christian duty to do everything in faith, for it is written: "Whatsoever is not of faith is sin." But is the union of a believer with an unbeliever in faith? It cannot be faith in the scriptures, for they forbid it. Nor can it be faith in Providence, for it has put its frown upon it. If the path of duty be the only safe one, expect not safety here; and if in the highway of obedience only God is to be met with, let no one expect to meet with him here unless, indeed, it be as Balaam met with the angel of the Lord with a drawn sword in his hand.

The pernicious influence exerted by unscriptural marriages is a farther argument against them. Look at the influence upon the parties themselves. Say the offender in one of these marriages is a female. She gives her affections and hand to an unbeliever, and although he may not be outwardly wicked, he is a carnal man who receives not the things of the spirit of God. She ardently loves him, and is daily in his company listening to his worldly conversation, which is often allowed to violate the sanctity of the Sabbath. She imperceptibly imbibes his spirit, loses her zeal for the duties of the closet, and if she retain her connection with the church, the cause of the Redeemer is seldom benefited by her. Or, perhaps, she openly apostatizes, and plunging with her unbelieving husband into the vortex of worldly pleasure, she

loses within the whirl of its fearful eddies every particle of her religion. At length death approaches; she is unprepared to meet the bridegroom; her husband has extinguished her lamp; she dies in thick darkness, and her "frantic soul" curses the day of the forbidden union. This is no false sketch, but a true picture of what we know to have occurred. During a ministry of nearly forty years, we have known many a person give up Christ and salvation in exchange for an ungodly husband or wife. What infatuation! There is a person now living in a large city, writes a minister, who was formerly wealthy, pious, happy, and useful, and highly respected by a large circle of friends, but is now poor, dissipated, wretched, injurious to society, and shunned by his early associates; and what originated this unhappy change? A forbidden marriage. In opposition to the expostulations of those who ardently loved him and desired his welfare, he gave his hand in marriage to a beautiful, but worldly young lady to whom he had been introduced by artifice. Her extravagance soon placed him in pecuniary difficulties, and her conduct in other respects led to a separation; drove her wretched husband to seek relief in the intoxicating cup, and for some years he has been a confirmed drunkard, and utterly devoid of all self-respect. How widely different would his position have been this day had he married "only in the Lord!" The influence of unscriptural marriages is also injuriously felt by their offspring. If, for example, a man who violates the Bible law of marriage, should, by deep humiliation before God, retain, or rather recover his piety, he, of course, desires to bring up his children in "the nurture and admonition of the Lord;" but if that be a difficult task for parents to perform when both cordially co-operate, how much more so when the one is likely to pull down what the other builds up? And as it is more natural for children to follow an evil

rather than a good example, the probability is that the children of those unwarranted marriages will be the occasion of much grief to their parents; and this appears to be an evil which God in the way of retribution permits to follow in their train. See an example of this in the first blasphemer, who was brought forth into the congregation of Israel to be stoned to death. He was the offspring of an unlawful marriage. His mother was a Jewess and his father an Egyptian. Nor is the pernicious influence confined to the family of the offender, but extends to others. One person, so offending, emboldens many to follow the same course, so that thousands may be involved in guilt and misery as the result of unequal yoking. Besides, such connections bring the church and the world too closely together, lead to Sabbath visiting, induce several kinds of worldly conformity, and generate various heterogeneous mixtures, which cannot but exert a very unfavorable influence upon the members of the Church. The cause of vital religion has probably been more injured by ungodly marriages than by the united efforts of every species of infidelity. "One sinner destroyeth much good," and if his sin be that of marrying contrary to the law of God, it is impossible for any finite mind adequately to estimate the amount of good so destroyed; the destroying influence will be felt not only by himself, his family, and the church to which he belongs, but will doubtless extend to future generations, and may finally issue in the destruction of unnumbered souls.

The character of the marriage union is an additional argument in favor of marrying only in the Lord. It is a contract of the closest kind, the parties entering into it being, according to the word of God, "no more twain, but one flesh." They are to be one in affection, design, and prosperity — to have but one heart, one object, one purse. An union this, so intimate, that every other is to yield to it; so sacred, that the divine proclamation concerning

it is, "what God hath joined together let no man put asunder;" so indissoluble, that nothing is to separate it, but that which separates the soul from the body; so spiritual, in its ultimate relations and aims, as to find its antetype only in that divine union, which, as the fruit of redemption, is to survive every other, and to attain its consummation in heaven. Utterly unfit for such union must be light and darkness, Christ and Belial, a believer and an infidel, the living and the dead. Would a philosopher select as his traveling companion and friend, an unlettered peasant, who could neither give nor receive intellectual pleasure? Would a merchant choose as his partner a man the very opposite of himself, without either capital or knowledge of business? and will an intelligent Christian enter into a contract far more important — a union far more intimate than that of traveller, or merchant, — and select as his partner, his companion, his "second self," a "child of wrath," upon whom the curse of God rests? Great, indeed, must be that infatuation which can sanction a union so palpably wrong, and so utterly at variance with the character of the marriage contract! If any compact should be entered upon solemnly, deliberately, and in the spirit of sincere devotion, it is that of marriage. All unholy mirth and foolish jestings on such a subject, being wholly out of place, should be discountenanced by Christian people of every class.

Now, if such are the legitimate arguments against ungodly marriages, why is the subject so seldom heard from the pulpit? Do the unmarried act so judiciously in relation to matrimony as to render all council thereon unnecessary? Happy for society were that the case; but unfortunately it is matter of notoriety that many persons display more want of judgment on the subject of marriage than on any other with which they have to do. Why then are ministers so reluctant to approach the subject? Some say the topic has a ten-

dency to excite merriment, and is, therefore, unfit for the solemnities of God's house. If this objection be founded on fact, it is high time that such improper views and feelings thus indicated were corrected from the place of instruction, and the unmarried taught to look upon the altar, not as decked with garlands of folly to excite mirth, but as invested with responsibilities requiring the deepest thoughtfulness and the most fervent prayer. The subject, say others, cannot be discussed in the sanctuary without its being personally offensive to some members of the congregation. But the same objection might be urged against every part of practical religion; for what moral duty can be brought before a promiscuous congregation without being liable to the same objection? The inutility of preaching on marriage is urged by others as a further ground of objection. Persons say they will always follow their own inclination in reference to matrimony, and to preach on the subject may irritate but can do no good, as the passion by which they are held in captivity renders them deaf to all advice. But has it been fully tried? We believe not; and although it should fail to do any good where attachments of an unscriptural nature are already formed, it may prevent the formation of others. Two young men of equal standing in society heard a minister preach one evening on unequal marriages. The one had very improperly engaged himself to an ungodly woman, and the latter was on the point of doing so. The former quailed under the sermon, but thought himself too much committed to recede; the latter was deterred from adopting the course he had previously marked out, and determined to marry only in the Lord. He adhered to his resolution, and for several years has been a most happy husband, and is now exhibiting the "beauty of holiness," respected by those around him; while the other has lost his religion and reputation as the manifest result of his ungodly marriage, and is a deeply wretched man.

[Selected.]

LINES.

The blood of Jesus Christ, his Son, cleanseth from all sin. 1 John, i. 7.

In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace.

In the calm evening of a sultry day,
A toil-worn missionary, deep in thought,
With patient step pursued his onward way
To the dear home his heart so fondly sought.
On the soft balmy air there rose no sound,
And yet he paused; for on the dewy ground
A travel-worn and feeble native lay,
Whose haggard frame and quickly-heaving breath
Foretold too truly the approach of death.

The gentle minister, with looks of love,
Bent in much kindness o'er the dying man,
And strove to lead his wandering thoughts above,
Ere death forever closed life's little span.
"What is thy hope?" he asked, in mildest tone,
"When thou shalt enter on a world unknown?
O, will it faithful in the trial prove?"
A bright gleam lighted up that half-closed eye,
And murmuring accents gave this sweet reply:—

"The blood of Jesus Christ, God's only Son,
Cleanses from every sin!" — The life-blood
rushed
From the warm beating heart. The faltering
tongue
In death's long silence was that moment hushed.
The missionary paused in solemn awe;
And as he gazed, a folded paper saw,
Which in that hand, so lifeless now, was crushed,
And found a single tattered leaf, which bore
The precious verse those lips could breathe no
more.

"Ah! that had led the weary soul to HIM
Who is the trembling sinner's perfect rest,
And when all other hopes were faint and dim,
Had filled with rich abiding peace his breast;"
The missionary his lonely way pursued
With feelings of adoring gratitude;
And oft in notes of praise his joy expressed,
That one pure ray of truth in mercy given
Had guided that poor wanderer safe to heaven.

"It often happens, that a stranger, whom the voice of fame had made illustrious, loses the brightness of his character, the moment he is seen and known. We hope to please others by entering into familiar connexions with them; and we presently disgust them, by the evil qualities and irregular behavior which they discover in us." — *Kempis*.

[Original.]

THE DESIRE OF ESTEEM.

BY A. STUDENT.

"Let all things be done decently, and in order."

I KNOW it to be a very difficult thing for many persons to distinguish between the lawful and righteous desire of esteem, and that sin which puts one far off from God — namely, pride. And for this reason, many a time the truly sanctified are judged as being deceived in themselves, — as having pride, when they think they are made free from it, because the simple desire of esteem is discovered in them.

It is true that carried to excess, the desire of esteem becomes pride; just as any good propensity or affection, when carried to excess, becomes an evil one. I remember a time when I was so afraid of becoming sinful again, after my nature had heard to its heart, the regulating voice of God, that I was afraid to be hungry. I was afraid to anticipate a meal-time, lest I might be seeking pleasure in sense; when in fact my nature was only innocently craving its natural sustenance. But I soon reasoned it out. I saw that it was necessary I should have pleasure in taking food, else I could not be sure of taking enough for the support of life; that my Maker had made its demand imperative, and the meeting of that demand, a pleasure; a relief from unpleasant sensation, and a positive pleasure added; and that the pleasure was not in itself sinful, but rather a medium, through which, thanksgivings to God were to be sent up; that the excess or ill-adaptedness is where sin commences. It certainly is wrong to take pleasure at the expense of nature, either in its narrow, or broad sense; and we shall find, in such a case, before we are through with it, that we have taken more pain than pleasure.

If we have within us a desire to overreach what nature smiles upon, in the taking of pleasure in food and beverages, we must then see that a love for pleasure,

and a comparatively low pleasure too, is getting the ascendancy, and that in this way one becomes sinful. It is so in the desire of esteem. If we overreach the desire simply to be thought well of, so far as we are thought of at all, and desire to draw thoughts toward ourselves, without any object for those thoughts, — without any reason for them, except that we should be esteemed, or admired, — we are guilty of pride; for the wishing to draw admiration to any natural gift, or accomplishment, or appendage which attaches to us, for the sake of attracting thoughts to ourselves as an ultimate object, can be nothing short of pride. But this is very different from the simple desire to be well esteemed, and as well as our characters will justify, when we are thought of at all. We are so constituted as to desire the best of everything; that which is really the best, all things considered; and we are all seeking for this, each in our sphere, so far as we may, making sufficient allowance for the difference of opinion, as to what is really the best. The best things are most agreeable to us; the best side of things the most pleasing to us. We know this to be so with others; and as we have the rich gift in our natures, — the desire of giving pleasure, we instinctively present the most pleasant and agreeable aspect of whatever we wish to please with.

I remember hearing a lady whose mind was laboring upon this subject, say, "O this pride! it follows me and meets me in all I do. In arranging my table for my boarders and friends, I find myself putting the best side of everything out. Even my roast meat must be put so as to show its excellence to the best advantage. I sympathized with the lady in her seeking the right state of heart, but could not view the matter as she did. She was not wishing to conceal anything that was unpalatable, but only wishing to let those sitting around her table, know the good quality of what she had provided for them, both for their satisfaction and pleasure,

and the esteem of her well intended efforts. And then her natural and innocent taste for seeing the best side of things herself, operated, and would have operated at her table, if she had been alone, had not rest, or some other pleasure or duty, seemed preferable to her, and more worthy her attention. Her motive for the beauty of her table was weaker when alone, of course, than when others were with her; and so it would be easier then for other motives to control this one.

Perhaps Paul, in the passage above quoted, had no eye to the esteem that others might award to the followers of Christ, for having everything in decency and in order, in their assemblies. Perhaps he only wished order for order's sake; and decency for the sake of decency itself. But I doubt not he had some regard to the opinion of others, too, both for the sake of the cause they were engaged in, and for their own reputation. Sometimes a minister of Christ is tried with himself, because he desires to make the very best he can of his ability for public speaking. If he wished to do this, to make himself a god, and be the centre of praises, he needs to be tried with himself, and to despise himself. But if he wishes it primarily, for the sake of truth, to go into its hidden recesses, and bring it out in its most inviting forms; and if he wishes secondarily to make the most of his powers, and to do the best he can with them, because he likes excellence for its own sake, better than he likes inferiority; and if he wishes subordinately to meet the commendation of his brethren, that they may see him to be "a workman that needeth not to be ashamed," but worthy to be encouraged and promoted to a wider sphere of influence and action—if he desires all this, I think he need not be tried with himself. These tendencies, or impulses, or desires, whatever we may term them, God himself has established in the human mind, and he will never destroy them; and it is not in man's own power to root them out,

though he may think it easier to do it than to regulate them. I believe they exist in the constitution of the higher orders of beings more vigorously than in ours, though of course in more perfect balance than we can get here in the body. What we need to be afraid of, is, the desire of making ourselves the centre of thought; an especial subject of observation. If we desire to do this in even the childish matter of dress, we become sinful. God never designed we should make ourselves idols; by so doing, we should dwindle into non-entity, as to any usefulness to others, or happiness to ourselves. The truly humble much prefer to escape observation. They never desire it for its own sake. And their desire of doing everything in the best way is so subordinate, that if, through some unfavorable circumstance they fail to do their best, they have no reflections to cast. They are not troubled. Their failure had some good purpose for which it was permitted, say they. Or if it was to be traced to some mere physical infirmity—that is to be expected sometimes;—it is not to be mourned over; it is of but little consequence compared to the thousand higher things above our heads. God's purified and refined people have broad views. It must be a narrow mind indeed, that the grace of our Lord Jesus Christ cannot widen to considerable breadth. They can easily believe that all things shall work together for good to those that love God; for he has put the philosophy of it into their hearts. They may be called to "glorify the Lord in the fires," yet shall they live again the more purified, either in this world, or another.

April, 1859.

THE CHRISTIAN MAN OF BUSINESS.
— "It is obvious that the man of business has no more right to live unto himself than the clergyman, the missionary, the martyr, or the apostle. The principles which govern the life of a Christian are not affected by his calling; they are the same always and everywhere."—*Wayland*.

[Original.]

A PECULIAR INCIDENT.

BY E. W.

AGREEABLY to my half-expressed promise, that I would furnish an occasional article for your pages, derived from my experience, I take a few moments to put on paper an account of an incident which occurred last week.

Let me say in the beginning that I am in the enjoyment of my usual health, which, though not very vigorous, is better than it was a year ago. There was nothing in my circumstances like a prevailing epidemic, or a great number of sudden deaths, to induce the state of mind or heart through which I was led.

I was alone in my chamber—a place hallowed by many seasons of sweet communion with my Saviour—engaged in reading the Bible in the book of Exodus, when the impression was made on my mind, that I should die before morning. It was not that I was *liable* to be called away, for I have often felt that, and hope to bear it always in mind. There would not have been more reality about the impression, if an angel from heaven had communicated the fact. Sixteen years ago I was on a bed of sickness, and nigh to death, though unconscious of my danger at the time, owing to the nature of my disease. Strange as it may seem, nothing was said to me about dying, although surrounded by pious young men in a Theological Seminary. Two years later, I was in a violent storm at sea, and our captain told the passengers that he had done every thing he could for our safety, except cutting away the masts. He thought there was no hope for us if the storm did not abate soon.

I had not at that time such a realizing sense that my end had come, as impressed me here in my room, in the enjoyment of my usual health. In this case, there was no effort by reasoning or reading to drive away the impression from my mind, or to

attribute it to something which I had heard or seen recently.

My love of life is not very strong; but there is nothing in my circumstances which should make me seek death as a release from any of life's burdens.

I view the whole subject calmly, without fear, and found there was no clinging to life, but a readiness to leave all and go to my home in Heaven.

On my knees, alone with my God, not by constraint, not hurriedly, but cheerfully and deliberately, I saw my sins, my follies, my waywardness, my unfaithfulness in his service; and though long and dark the record, yet all seemed cancelled by the blood of Christ, and I felt as if going to the judgment to hold up these words as my ground of confidence: "Him that cometh unto me, I will in no wise cast out." Notwithstanding this great promise how high my sins did rise! How small all that I had ever done in Christ's cause! Then I saw how wondrous the *love* of God, in taking such an unworthy creature, so full of sin, so ignorant and weak, to be an heir of Heaven.

The thought arose: what shall those who are in a sense dependent on you—your wife and aged parents—do, if you are taken away? The answer came: God does not need *you* for this purpose. I seemed as nothing, and Jesus was "all in all."

It did occur to my mind to acquaint my parents with my feelings; but it was not long entertained. With sweet peace, and a steadfast trust in Christ, I lay down to sleep, expecting to awake in Heaven. It was with surprise that I awoke the next morning in this world.

There was one thing to be remarked,—there was not a strong *wish to die*, that created a disappointment in the morning when I awoke.

Another is, that there was no forming of resolutions by self-righteousness, that if God would spare my life a little longer, I would be more faithful in his service.

I expect to do this every day, as He gives me opportunity and strength; but I would not seek to buy time by my works.

I have learned from this season of communion with death, that my only motive for wishing life is, that I may do the will of my God, and show his love and compassion in giving Christ to die for the sins of men.

Jan., 1859.

[Selected.]

THE CLOSET.

One precious spot there is on earth,
Secluded, but not lonely;
'Tis there the Christian oft retires,
To meet with Jesus only.

And while he meets with such a FRIEND,
Why should he wish another?
For there his soul refreshment finds —
For there he meets a brother.

'Tis there the weak, the timid one
Sustaining grace may borrow;
'Tis there the mourning penitent
Unburdens all his sorrow.

'Tis there the humbled broken heart
Weeps o'er its lost condition;
The bruised, the wounded, leprous soul
Finds there a great PHYSICIAN.

The widow meets a husband there,
Dispelling all her sadness;
And there a Father's cheering voice
Turns orphan grief to gladness.

And what, my soul! what need you more
In life or death to cheer you?
Come, "enter in and shut the door,"
Your Saviour there will hear you.

Then visit oft that precious spot,
Secluded, but not lonely;
And seek as oft as you retire,
To be with Jesus only.

THE CHARACTER OF JOB. — "He was upright in his dealings both with God and man; was faithful to his promises, steady in his counsels, true to every trust reposed in him and under conscience of all he said and did. The fear of God reigning in his heart was the principle that governed all his conversation. That made him perfect and upright, inward and entire for God, universal and uniform in religion; that kept him close to his duty." — *Henry.*

[Original.]

DESPONDENCY.

WHY despair, O man? Why let dark thoughts trouble thee? Dost thou ask what is there to live for, when unsatisfied cravings for fame, disappointed ambition and blasted hopes rise up before thy mental vision so overwhelming as to crush thee almost to the earth?

When those who were deemed true to thee forsake, or perchance are taken from thee by the cold hand of death, dost thou ask in thy bitter anguish, Why do I live? Is all darkness around thee? Lift up thy head, O crushed, forsaken spirit, and behold through the dark clouds surrounding thee, the bright sunshine beyond.

Put not thy trust in human sympathy, but seek One who will *never* fail thee. Think, O man!

Thou hast a MIND! Gather up thy courage and call fortitude and perseverance — which are in themselves a host — to thine aid, and take thy stand firmly against all foes, and fight manfully the battle of life, relying on divine aid — and thou shalt gain the victory. Dost thou thirst after knowledge? then turn to Him who is all wisdom, and think how vain is human wisdom when compared with the All-wise. Dost complain that thou hast not an intellect suited to accomplish great purposes? Improve the talents which God has given thee, for so shalt thou be judged. When feelings of utter loneliness creep over thee, fly to arms and dispel the foe; comfort and cheer the lot of those whom fortune shall throw in thy way, and thou shalt not have lived in vain. Does a feeling of fatigue and languor steal over thy senses, benumbing thy energies, and causing thee to long for a release from this tenement of clay, to which are attached so many ills — and to soar away and be free? O! tongue cannot express, nor pen describe all the meaning of that little word *free*. Conceive of heaven where all is perfection — all is happiness; where

there are no unsatisfied thirstings for fame, honor, and power — no partings between friends, causing bitter anguish, no disappointed hopes of future happiness, no dreams of bliss unrealized ; but a place where thine intellect may expand, and unfold its energies age after age, and thy longings after truth and wisdom never diminish, never tire ; and as each new truth unfolds itself to the mind, it brings with it a satisfying influence, before unknown.

And there, where all is love, pure and unalloyed, shall thine affections have free scope — not as here, often compelled to stifle the best feelings of thy nature, for the want of congenial minds, sometimes, perhaps, distrusting even thy best friends. Look beyond this world to heaven, where all is calm and serene ; and there shall thy troubled spirit find rest, after thy toils are o'er, and it shall be said unto thee, " Well done, good and faithful servant."

[Original.]

CHRISTIAN EXPERIENCE.

BY J. W. R.

I WAS convinced of the error of my ways, and of the sinfulness of sin, in my youth — which caused a reformation and induced me to unite myself with the church of my choice. Having a godly sorrow for sin I immediately commenced seeking the Lord Jesus Christ in good earnest, by denying myself of every known sin, by reading the Bible, fasting and prayer. But through the insinuations of the devil, and unbelief, I failed to obtain justifying grace until I had entered my twentieth year. On the 4th of June, 1835, at 10 o'clock at night, alone and in my bed-room, I found the Lord very precious to my soul, and the load of guilt, which oppressed me, and felt too intolerable to be borne was removed, and I was enabled to rejoice in hope of the glory of God.

The next day, in the evening, the tempter thrust sorely at me, and I felt unhappy and miserable for a short time. I left my

residence in order to see and converse with an experienced minister and man of God, about two miles distant, but before I had gone far I turned out into the silent grove, and bowed in humble prayer, and the Lord Jesus removed all doubts and fears, and manifested himself unto me as He does not to the world. I returned rejoicing. And from that day and hour I have never doubted my conversion.

In a very short time afterwards I felt it to be my privilege as well as my duty to "grow in grace and in the knowledge and love of God." I commenced with prayer and much earnestness seeking after the blessing of *holiness of heart* — and enjoyed much of the divine favor and love of God in my soul from time to time. I can truly say that I never lost my first love ; but I continued earnestly engaged in prayer — looking for, and expecting to receive the blessing of sanctification ; but unbelief again and again, through the devil, prevented me for many years from obtaining it. But believing it to be Bible doctrine, and attainable by those who seek it, I persevered, and by grace through faith in the atoning merits of *Christ*, I obtained that great blessing on the 24th Dec., 1854, about half-past eight o'clock at night, after family prayers. I had requested my wife to join with me in prayer for that special blessing. We knelt, being alone, and in a moment seemingly I received it. It was as clear and satisfactory as the blessing of regeneration. Since that memorable night I have enjoyed much more of the divine favor and love of God than before, and access to the throne of grace is much more easy. At times I have received such wonderful manifestations of the divine favor and out-pourings of the Holy Ghost as to fill my soul to overflowing.

I have no fears of death, but a perfect resignation to the will of God, and a delight in his service.

Mechanicsville, So. Carolina, }
March, 1859.

[Original.]

SANCTIFICATION, A DISTINCT BLESSING.

BY MRS. M. W. RUSSELL.

PERHAPS in no age of the world, has there been so much inquiry, by all denominations, on the subject of personal holiness, or entire consecration, as at the present day. Multitudes are anxiously inquiring the way. Yet many are tempted to think it is not, after all, a second work of grace; while others suppose it is given at the hour of death. Mr. Finney said he "as much believes it to be a second work, as he believed in his existence," or words to that effect.

We have in a former article traced out the analogy of the Israelites to the New Testament church, and showed the rest of faith, to be analagous to the Promised Land. No one who reads the Bible attentively can doubt that God intended to bring the Israelites into the promised land. It is also his purpose to lead us into the rest of perfect love. But there are several points in the analogy that hold good. Mark how few entered the promised Canaan! It is said, that, "although the children of Israel be as the sand of the sea for multitude, a remnant shall be saved." Rom. ix. 27. It is also said, that, "having brought them out of Egypt, he afterwards destroyed them that believed not." Jude i. 5. It was not his will that they should remain in the wilderness forty years, when it was only eleven day's journey; but the command was, "go forward." So it is not his will that we should stop with justifying grace; but "it is his will, even our sanctification." I believe that all who sincerely "hunger and thirst after righteousness, will be filled;" but let those who hastily deny this great work, consider the fate of the Israelites who believed not, lest it shall at last be said of them, "Ye knew your duty, but ye did

it not." Let all such be honest, and study the Bible, that they may know whether what we declare is true or not; and it will lead them "into all truth." "Let us therefore fear, lest a promise being given us of entering into rest, any of us should seem to come short of it."

Dear reader, is the voice of God saying to thee, "go forward?" Do not hesitate to obey it. Art thou afraid of persecution? Remember, our Saviour said, "blessed are they that are persecuted for righteousness sake, for theirs is the kingdom of heaven." The sainted Fletcher went so far as to say, that "if we did not suffer persecution, we could not consider ourselves Christians." The days of persecution and imprisonment have not entirely passed away. The persecution at the present day is not usually open, but secret; the imprisonment is not that of the body, but of the spirit. The fear of the world keeps many from "standing up for Jesus." The fear of man keeps many a spirit in prison until there is but a lingering spark of fire that was once kindled upon the altar of the heart. They are not willing to have their "names cast out as evil," and to be "fools for Christ's sake." But what *can* we suffer more than Christ suffered when he was on the earth? and is the "servant greater than his Lord?" It is said that, "they who suffer with him, shall also reign with him." Then if we would wear the crown, let us bear the cross, like our Saviour, "for the joy that is set before us." The apostle Paul declares that "the sufferings of this present life are not to be compared with the glory that shall be revealed in us." Let us not be content to stand on the shore, and now and then catch a glimpse of the promised land, by a wave of mercy that may occasionally roll over our weary feet, but let us launch out into the broad ocean of his love, that we may be filled with all his communicable fullness.

Boston, March 10, 1859.

[Selected.]

THE YOUNG CHRISTIAN; OR,
EARLY GRACE AND AN EARLY
HEAVEN.

THE blessedness of early devotion to God cannot be computed by any earthly arithmetic. It requires that the accountant shall know how much of scarring sin and soul-curse has been escaped; how much of remorse; how much bitterness of hopeless death and eternal sadness have been shunned, and then how much of divine influence gained, good accomplished; how much work for the Saviour; how much peace in believing; how much consolation in Christ and comfort of the Holy Ghost; how much of glory has shone upon the filming eye-ball — must weigh “a far more exceeding and eternal weight of glory” — must compute how much it will be worth to remain forever near the All-Father, to see forever the all-loving and ever-loving Saviour, and to be like him. All these elements must be taken into account ere the grand total is reached! Who can do this? Whose arithmetic is sufficient?

But how bring this to the hearts of our dear young readers? We shall not argue. God in providence has armed us with facts, and we will come with a few, drawn from a recent occurrence in this city.*

In the town of Jacksonville, Ill., was born a babe — a female child — on the 6th of March, 1839. When but two years of age, her parents removed to Sackett's Harbor, N. Y., and thence to Utica. Shortly afterward her father entered the ministry and became a member of the Black River Conference. Sarah was early converted, and among the strangers to whom her father went, ever made friends. Religion sweetly sanctified her girlhood, and rendered her in early life a blessing to many.

* “Died in Chicago, Feb. 19th, 1859, of consumption, Mrs. Sarah C., wife of B. T. Vincent, and daughter of Rev. O. C. and B. M. Cole, of B. R. Conference, aged 19 years, 11 months, and 15 days.”

It made her happy. Oh, dear youthful reader, there is no gloom in the religion of Jesus. Sin has made earth's shadows — not grace. It was while attending school at Fairfield, N. Y., she contracted the disease which ultimately carried her to the grave. It was consumption; hidden usually, yet each new cold gave evidence that the hand of the spoiler was on her heart-strings — it was never removed.

THE YOUNG WIFE. — God has ordained the family. The purest earthly joys cluster around it, and in it is the noblest type of religion found. Home is woman's kingdom. On the tenth of February, 1858, Sarah was married to B. T. Vincent, of Chicago, and removed to this city. Their home was remote from the older and wealthier churches, and near a small and feeble one struggling for existence, and with it they cast their lot. God visited that church with prosperity, enlarged its borders; its Sabbath school became noted for its success. In that prosperity she greatly rejoiced. In her happy Christian home, she gathered about her a large company of devoted friends. Unobtrusive as she was, they loved her much, and her affectionate heart returned that love; but above all, sought to maintain daily communion with God.

THE YOUNG MOTHER. — A sweet babe was given her. As it nestled in her bosom she gave it to the Lord. Her family circle was now more attractive than ever, and she had more than ever to commit to the keeping of her covenant Lord. She was soon to have that trust tested; that babe was to be motherless, that husband wifeless, that class in Owen street Sunday school without a teacher.

THE LAST CONFLICT. — Let us go to that home. A young female, — daughter, sister, wife, mother, though not yet twenty years of age, is soon to be glorified. She is to pass the dark valley to the mountains of light beyond. Young lady! lay down your novel; come from your amusement, and look on death! Aye, start not, shud-

der not; death, here, is not terrible. Enemy he may be, but he is a conquered foe. He is despoiled of his sting, and made the servant of the feeble, yet conquering saint. The disease, long latent, is manifest. She has realized the fact; friends comforted themselves in thinking that she would soon be restored to health. She knew differently. She knew she

"Was fading away to the land of the blest,
Like the last lingering hues of the even."

She had all to live for, yet — read it, young friends — yet more to die for! Calmly the world was disposed of. Hear her, for we give her words: "I put all my little cares on Jesus; they are small, but he has blessed me. O Beth (to her husband), trust Him for all little things."

See the dying daughter and friend, for in the death of the Christian the triumph is this — while the natural affections are intensified, the grace supports! Hear her: "Tell pa I'll hover over him as he preaches, if permitted." "Tell Mrs. T., I am sorry I have not said more to her on the subject of religion; ask her to forgive me; I expect to meet her in heaven." * * *

"Tell M. to make no plans for the future; see what changes have taken place in a year! There's nothing sure but heaven." * * * To Mr. H.: "I'm going to a bright world. Oh meet me there. A Christian's dying bed is a happy one." We attempt no record of the words spoken to the devoted mother who watched beside her child. They are treasured in her inmost heart!

"Oh," say you, "but how *could* she give up her babe?" — Sure enough, how? Let us near her couch and listen. "I would love to take my dear little boy with me, but I give him to God! My precious boy! You are *all* the Lord's! He will take care of my darling! As soon as he can lisp the Lord's prayer, have him kneel down and pray!" Young reader, was that all delusion? Is there no emphasis in such words?

"But if she loved her husband, surely she *could not* be reconciled to separation from him?" She did love him, devotedly. Too sacred are many of her utterances to be given. Yet hear: "Poor B., *he* will be lonely; but Jesus will fill the void!" (To him): "Oh, I feel you are coming soon! Won't *that* be a meeting on the other shore? My grave will be a sweet place to go to. You will know my body lies there; and when you go there I will meet you."

Say, loving young wife, what was the grace which so comforted and sustained when that tenderest tie was riven? What was it? Is it or is it not worth seeking at any price or any hazard?

But let these relations pass from sight. Stand by that couch, and note the death of a devoted young Christian. Hear her words as she speaks to her pastor, himself frail and shaken by disease: "We will soon meet on the other shore. I am going a little before you—death looks very sweet—

"There's not a cloud that doth arise
To darken my skies,
Or hide for a moment my Lord from my eyes."

Praise the Lord, I am only falling asleep to wake in heaven!" "The other world looks *so* bright!" "I am almost home." The friends see that she is indeed "almost there," and gather close and sing "All is well!" Is she gone? Not yet—the lips move, and she whispers, "O how sweet! Glory to Jesus! THE WATERS ARE WARM!" A little later—"Make it more light." "You are in the valley, my daughter," said the mother. "O yes; praise the Lord!"

The voice is hushed! Sarah sleeps in her New York grave. But, though dead, she yet speaks. Hear her sweet voice, sweeter now than when it rolled in song — hear it: "Remember now thy Creator in the days of thy youth." "Godliness is profitable to all things." We would echo that voice. It comes from the land of the blest — we send forth its echoes to-day

into thousands of families. We love the youth of our land, for we have hardly yet shaken hands with youth ourself; and loving it, we have chosen this one instance from many that, armed with its blessed facts, we might go to our youthful readers and invite them to Jesus.

And, ye Christian parents, is it not worth while to lead your children to Jesus, at least to try to do so? Let the death-triumph of the minister's daughter answer. — *Northwestern Christian Advocate.*

[Original.]

GOING HOME.

BY ABBIE F. EMERY.

"I'm going home!" The words fell from the pallid lips of a fair young creature, over whose head but few fleeting years had passed, though heavily laden with sorrow and with grief. Within a quiet, darkened room upon an humble couch she lay, from whose countenance the light of earthly hope and desire had long since departed, and from whose tender heart had crept one by one the sweet impulses of health and activity — the quickening throb of pleasure and worldly excitement, leaving in place the torpor of disease, the icy clasp of suffering and distress. But there is a look of resignation upon that speaking countenance, a gleam of heavenly joy lights up the glassy eye and parts the thin lip into a quivering smile; a low, soft music flows from the dying voice, while the words of inspiration that oft mark the closing hour of this poor life lend a sublime attraction, a solemn interest to the scene.

"Are you not at home here my child?" whispers a gentle voice near by, "are you not at home with those who love you so fondly, and you would willingly devote their lives to ensure you health and happiness?" "No, no! I am not at home here, sweet mother; this world is not *my home*! All here looks dark, dark and shadowy. The song of the tiny bird is sad music to

my ear, the deep tones of the Sabbath bell come with an intonation so sad, so plaintive, that my impulse when listening to its once-cheering tone is now to turn aside and weep. The glowing noonday sky is all too bright, and the sunset shadows bring a weight upon my heart. Everything here looks cold and dreary now; objects that filled my heart with joy, and scenes that caused my very soul to thrill with inexpressible delight now glide within my vision, but alas! they weary and disturb, delighting me no more. But I am going home, mother, — going where the soft music of the angel choir will greet me with joyous welcome as I come, where the skies will ever wear a softened light that will shed an indescribable glory around me, and the fadeless joys of that realm of bliss will create a halo of immortal light to encircle the new-born spirit! I am going where all is joy and peace, where all is bright and beautiful; and the glory of that brighter land shall never fade away.

Dry all thy tears, dear mother, — weep not for me, I am going to a distant but a better land! This life has been to me a fleeting dream — a changeful April day — an hour of flickering sunshine and shadow — I would not prolong it in its cheerlessness. Now and then a bright dream of joy has filled me with a desire to go forward, to realize, if possible, a little of happiness, but the stern conflict with chance and change — the deep, incurable wounds received in the battle of life have been too much for my fainting spirit, and now weary, weak, and drooping I yield, Ah! how willingly, to the stern though quiet and peaceful embrace of death, and long to seek in that chill bosom the rest that this earth with its cares cannot afford. Heaven lures me on; the dazzling visions of that glorious land are with me — the white-robed throng appear nearer and nearer to my view. List! now they are chanting melodiously — now they seem to

rest by the cooling waters of the river of life that flows in its dazzling beauty so quietly along, and above them wave the ever-living branches of the tree of everlasting life. Now — now they come to meet me — mother — loved ones — farewell — I am going home ! ”

THE WORDS OF JESUS.

“Remember the words of the Lord Jesus, how He said” —

“Your heavenly Father knoweth that ye have need of all these things.” — Matt. vi. 32.

THOUGH spoken originally by Jesus regarding temporal things, this may be taken as a motto for the child of God amid all the changing vicissitudes of his changing history. How it should lull all misgivings; silence all murmurings; lead to lowly, unquestioning submissiveness — “My Heavenly Father knoweth that I have need of all these things.”

Where can a child be safer or better than in a father's hand? Where can the believer be better than in the hands of his God? We are poor judges of what is best. We are under safe guidance with infallible wisdom. If we are tempted in a moment of rash presumption to say, “All these things are against me,” let this “word” rebuke the hasty and unworthy surmise. Unerring wisdom and Fatherly love have pronounced *all* to be “needful.”

My soul, is there ought that is disturbing thy peace? Are providences dark, or crosses heavy? Are spiritual props removed, creature comforts curtailed, gourds smitten and withered like grass? — write on each, “*Your Father knoweth that ye have need of all these things.*” It was He who increased thy burden. Why? “*It was needed.*” It was He who smote down thy clay idol. Why? “*It was needed.*” It was supplanting Himself: He had to remove it! It was He who crossed thy worldly schemes, marred thy cherished hopes. Why? “*It was needed.*” There

was a lurking thorn in the coveted path. There was some higher spiritual blessing in reversion. “He ‘*prevented*’ thee with the blessings of His goodness.”

Seek to cherish a spirit of more child-like confidence in thy Heavenly Father's will. Thou art not left unbefriended and alone to buffet the storms of the wilderness. Thy Marahs as well as thy Elims are appointed by Him. A gracious pillar-cloud is before thee. Follow it through sunshine and storm. He may “lead thee about,” but He will not lead thee wrong. Unutterable tenderness is the characteristic of all His dealings. “Blessed be His name,” says a tried believer, “He maketh my feet like hinds' feet” (*literally, “equateth” them*), “he *equateth* them for every precipice, every ascent, every leap.”

And who is it that speaks this quieting word? It is He who Himself felt the preciousness of the assurance during His own awful sufferings, that all were *needed*, and all *appointed*; that from Bethlehem's cradle to Calvary's Cross there was not the redundant thorn in the chaplet of sorrow which He, the Man of Sorrows, bore. Every drop in His bitter cup was mingled by His Father: “This cup which *Thou* givest me to drink, shall I not drink it!” Oh, if He could extract comfort in this hour of inconceivable agony, in the thought that a Father's hand lighted the fearful furnace-fires, what strong consolation is there in the same truth to all His suffering people!

What! one superfluous drop! one redundant pang! one unneeded cross! Hush the secret atheism! He gave His Son for thee! He calls Himself “thy Father!” Whatever be the trial under which thou art now smarting, let the word of a gracious Saviour be “like oil thrown on the fretful sea;” let it dry every rebellious tear-drop. “He, thine unerring Parent, knoweth that thou hast need of *this* as well as *all* these things.”

“Thy word is very sure, therefore thy servant loveth it.”

[Original.]

"BLESSED INFLUENCE OF ONE
TRUE, LOVING, HUMAN SOUL
ON ANOTHER!"

DEAR GUIDE: In your February No. I read the above sentence, commencing an article headed "Personal Influence;" and so forcibly have those few words, or, rather, the fact contained in them, been impressed on my mind, that I cannot forbear expressing a few thoughts in reference to them, which, if deemed worthy a place in your columns, you can accord it; although, as you will easily perceive, I am not accustomed to write for publication, and never do, unless from some strong impelling motive.

How true it is that we are all susceptible of influence, and if that influence be *good*, and exercised over us by those we *know* to be loving, kind and true, — without any selfish interest or sordid motives actuating the same, but brought to bear upon us from a pure, yearning desire to do us good, — O how *blessed* is that influence! We feel to exult within ourselves at the thought, that amid all the chilling indifference of the world around us, and the self-interest and lukewarmness of our own home-circle of friends and acquaintances as a *body*, we have *some* "true, loving, human souls," who do feel for us, have an interest in us, sympathize with us, and strive and study to do us good, and thus exercise a truly blessed influence over us. And this is the case to a certain extent when not in anywise connected with a religious belief and life; for when kindred spirits come together, there is an answering of the one to the other, as when in the glass "face answereth to face," and an influence from such a close interchange of each other's feelings and sentiments arises, which for time, and perhaps eternity, will never be effaced.

But it is of the influence which is exerted by Christians only, — and more especially that *particular class* of Christians, whose numbers are so *few*, comparatively

speaking, — that I would write; I mean those who are striving to have all the "*mind and spirit* which were in Christ;" to be filled with the life and power of religion; to realize, in themselves, the efficacy of that blood which cleanseth from *all sin*, and to be made partakers of a full salvation.

The influence of the great mass of professed Christians, at the present day, seems to be in a great measure neutralized; for, though they have a "name to live," yet it cannot be denied that, in the main, they lack the "life and power of godliness," and may be, perhaps not inaptly, likened to the great "heap of dry bones," spoken of in holy Writ. But there is a class, — a remnant, — saved out from the rest, like the "remnant of Israel," which is, at the present time, exercising more influence for good in the church and in the world than all the hosts of professing Christians of every name and denomination beside, put together. And this class is not (praise God), confined to any one particular church or creed, but is scattered to a greater or less extent among all of the evangelical churches throughout the land; though, as the one great "central idea," first stamped its impress upon the hearts and lives of John Wesley and his followers, so now do we see its most numerous and definite advocates in the bosom of the M. E. Church; though a thousand times too few even there. And of such as believe in and enjoy the blessings of a full salvation, it may be truly said, with respect to their influence for good over evil, that "one can chase a thousand, and two put ten thousand to flight;" for whenever they engage with the powers of darkness, be it in their own behalf, or of other poor souls, struggling to be freed from their bondage of sin and Satan, they seem to have a supporting power at their back, a wall of defence around them, and a spirit of *might*, leading them on from conquering to conquest.

Most truly do I realize in my own ex-

perience, the blessed influence of a few "true, loving, human souls," of this "particular class," who have been instruments, in God's hands, of untold good to me, and for whose spiritual and temporal well-being I shall ever pray. And it was on the spur of the moment, as it were, when vividly impressed with a sense of the great, and, I trust, lasting good done me within a very few days past, that I commenced this communication; which, if it meets the eye of the one who, by timely advice, words of sympathy and encouragement, and more than all, the utterance of a faithful prayer, (which was speedily answered, thank God), enabled me to take a position from which, owing to a continual whirl of business which circumstances pressed upon me, and which I was necessitated to discharge, I had in a measure fallen; and serve to encourage her in her labors of love, and her efforts to show unto poor pilgrim travellers home the "more excellent way," even the "highway of holiness," I shall feel that I have not written altogether in vain, and that I have made some little return for the "blessed influence of one true, loving, human soul" exercised over me.

Yours truly,

S. T. T.,
Vernon Depot, Conn.

PRAYER. — "When there is a continuance in prayer, there will be spiritual growth in some proportion. For men to be earnest in prayer and thrifless in grace is a certain indication of prevalent corruptions and want of being spiritually minded in prayer itself. If a man eats his daily food, let him eat never so much or often; if he be not nourished by it, his body is under the power of prevalent distempers; and so is his spiritual constitution who thriveth not in the use of the food of the new creature." — *Dr. John Owen.*

HOW TO LABOR. — "Do a little at a time, that you may do the more." — *Wesley.*

Original.

DO AND DARE.

BY EDWARD E. ROGERS.

Christian, rouse from slumber!
Yield to sloth no more!
Shrink not from the struggle,
Till thy life is o'er!
Thou art Jesus' servant —
Thou must burdens bear;
For thy King and Master
Learn to *do* and *dare*.

Do, to bless the millions
Cursed by earth's dark woes;
Dare, in Zion's conflict
With her thousand foes.
Do with holy ardor
Duty everywhere,
And for truth eternal
Ever nobly *dare*.

Not in vain thy effort
Jesus' sway to spread:
Truth is marching onward
With the conqueror's tread.
Wouldst thou share the triumph,
And the laurels wear?
Do Immanuel's bidding —
For him *do* and *dare*.

"Did you never try experiments for your pleasure? Try this one. See what you will find in withdrawing yourself from all things else, and becoming entirely devoted to God through the Redeemer, to live after his will and in his presence. Try the difference between viewing truths to please your genius, or using divine ordinances to keep up the custom, to conform yourselves to those you live among, and help to make a show; and doing these things with a serious design to get into an acquaintance with God, to have your soul transformed into his image, that you may have present and eternal fellowship with him. Try how much better it is, to have your lives governed by an awful and dutiful respect to God, than to follow your own wild and enormous inclinations; and whether it be not better, what good thing soever you do, to do it for the Lord's sake, than from base and sordid motives." — *Rev. J. Howe.*

[Original.]

ANOTHER WORD FOR FULL SALVATION.

BY A. A. P.

HAVING read the Guide with much interest and comfort, I shall be happy if I can add anything to its pages in favor of the blessed doctrine it teaches. Furthermore, the benefit I have myself received from the testimony of others, induces me to review the leading circumstances of my own experience, in relation to the subject of entire holiness. I was converted about two years since. The Lord then became the life and delight of my soul. I served him with some degree of faithfulness, according as my mind was enlightened in the truth at that time. I however panted after a clearer vision of truth, and greater conformity to the will of God. I was fully convinced that there was a depth of meaning and reality in almost all the promises of God, to which I was an utter stranger. There certainly was a deep spiritual *experience* promised, which I had not attained. This conviction was ripening in my mind for a number of days, and pressing me more and more. I felt that the interest of my soul demanded entire devotedness to God's service, and a perfect conformity to his will. As I had an earnest desire to be all the Lord would have me be, and to enjoy all that Christ had purchased for me, I was led to ask myself the question, How soon after conversion may I expect to have this work wrought? Mr. Wesley answers, "With God one day is as a thousand years." It plainly follows that the quantity of time is nothing to Him. Centuries, years, months, days, hours, and moments, are exactly the same; consequently He can as well sanctify in a day after we are justified as in years." With this view of the subject, and with the promise that it is the will of God, even our sanctification, I was enabled through the assistance of grace to give myself wholly to the Lord.

All was upon the altar. How solemn, how interesting was that moment! — and ere I was aware the praises of my Redeemer were sounding forth from my enraptured soul. I was perfectly assured that the work I had been seeking was accomplished; and during all the labors, cares, responsibilities and temptations that have ensued, this salvation has been my comfort and support.

I bless God for the experimental knowledge that Jesus is a present Saviour from all sin. I now feel the sweet assurance that I am wholly accepted and saved of the Lord. "My hope is full (O glorious hope!) of immortality." I am bound for the land of the pure on high, where I expect to bask forever in the smiles of Jesus, whose blood has washed my sins away. I see no lions in the narrow way, nor any gloomy vale at its close; but the strait gate is there, and over it is written "Eternal Life." This is the promised legacy of all the pure in heart; and O how much I desire to answer to such a description of character as shall be recognized in the courts of heaven!

Alburgh, Vt.

UNPROFITABLE READING. — "The great number of books and papers of amusement which of one kind or another daily come into one's possession, in part occasion and most perfectly fall in with an idle way of reading and considering things. By this means time, even in solitude, is happily got rid of without the pain of attention; neither is any part of it more put to the account of idleness,—one may say, is spent with less thought, than a great part of that which is spent in reading." — *Bishop Butler*.

THE SABBATH. — "We never in the whole course of our recollections, met a Christian who bore upon his character every other evidence of the work of the spirit, who did not remember the Sabbath day to keep it holy." — *Chalmers*.